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Melancthon.

This illustrious companion and friend of Luther was born in 1497, in the palatinate of the Rhine. His family name was Schwartzerd, which, in accordance with the practice among the learned men of the day, he translated into the Greek name Melancthon. At an early age he distinguished himself by his intellectual powers, and the rapid progress he made in the study of the ancient languages. At the age of thirteen he went to Heidelberg; and at seventeen delivered lectures on Greek and Latin literature in Tübingen. He obtained the high commendation of the distinguished scholars, Reuchlin and Erasmus. In his twenty-second year Melancthon was called to the University of Wittemberg, as professor of the Greek language and literature. "His enlightened mind soon decided in favor of the cause of evangelical truth; and his judgment, ripened by classical study; his acumen as a philosopher and critic; the uncommon distinctness and order of his ideas, which spread light and grace over whatever he discussed; the caution with which he advanced from doubt to certainty, and the steadfast zeal with which he held and defended the truth when found:—this combination of great qualities and merits, at all times rare, contributed greatly to the progress and success of the Reformation, in connection with Luther's activity, spirit and enterprise."

Melancthon was the theologian of the German Reformation. His *Loci theologici*, which appeared in 1521, "opened the path to an exposition of the Christian creed, at the same time scientific and intelligible; and became the model to all Protestant writers on dogmatics." We conclude with the beautiful parallel between the great kindred spirits of the Reformation, drawn by the pen of a popular historian:—

"We cannot sufficiently admire the goodness and wisdom of GOD, in bringing together two men so different, and yet so necessary to each other. Melancthon was as remarkable for calmness, prudence, and gentleness, as Luther was for wisdom, impetuosity, and energy. Luther communicated vigor to Melancthon:—Melancthon moderated Luther. They were like positive and negative agents in electricity, by whose reciprocal action an equilibrium is maintained. If Melancthon had not been at Luther's side, the torrent might have overflowed its banks:—when Luther was not by, Melancthon faltered, and gave way even where he ought not. Luther did much by *power*:—Melancthon did no less, perhaps, by following a slower and gentler method. Both were upright, open-hearted, and generous; both,

full of love for the word of eternal life, proclaimed it with a fidelity and devotion which governed their whole lives.

"Melancthon's appearance wrought a revolution, not merely in Wittemberg, but throughout Germany and the learned world. The study he had applied to the Greek and Latin classics and philosophy had given an order, clearness, and precision to his ideas which diffused on the subjects he handled a new light and an indescribable beauty. The sweet spirit of the Gospel fertilized and animated all his reflections; and in his lectures the driest sciences appeared clothed with a grace that charmed all hearers. The sterility that the scholastic philosophy had spread over instruction was gone;—a new method of teaching and of study was introduced by Melancthon. 'Thanks to him,' says a distinguished historian of Germany, 'Wittemberg became the school of the nation.'"

Letter from Rev. Dr. Baird.

Rev. E. R. Fairchild, D. D. Brussels, September 11th, 1851.

My Dear Brother,—I wrote to you fully, from London, in relation to my tour in Ireland, and the work there, by the last steamer but one.

After writing that letter, I remained in London till the Alliance meetings were over, and a few days longer. Saturday preceding the close of the Alliance, I read the Statistical Report on the Religious Institutions, Churches, and Societies of the United States, which I had engaged to furnish. It will be published in a few days, and a copy will be forwarded to you. In the same pamphlet will appear the address which I delivered on the history and present state of the Alliance cause with us, and the remarks which I felt it my duty to make in the recent meetings, in relation to the irritation and alienation which are evidently increasing among our American Christians, and especially among those who visit Great Britain,—occasioned by the ill-advised and injurious course which many in England have been pursuing of late years. I believed it to be an imperative duty, at all hazards, to warn our English brethren of the evil consequences which may result from such a course; a course which, I will add, can achieve no good that will compensate for the evils that will certainly result from it.

I will not allude further to this subject, which indeed has reference to my duties as an American Christian and my relations to the Alliance, and not to the work of our Society or my relations to it. I will only add, in reference to the Alliance meeting, that I deem it to have been one of much importance. A great amount of information, from many portions of Christendom, was there spread out before the world,—relative to the state and prospects of religion, the obstacles which hinder its progress,—among which Romanism stands prominent,—and infidelity. I have never seen, nor can I hope to see a better spirit in any meetings of the sort. There were 219 brethren from foreign lands, of whom 18 were Americans, (the greater part attending but a short time,) and the rest mainly from the Continent. France, Germany, Belgium, and Switzerland, were strongly represented; whilst there were a few excellent brethren from Holland, Sweden, and Italy. Though it was only the annual meeting of the British branch, it had much more of an œcumenical character than

the General Conference in 1846. It will do much good, by making Christians of Britain know much more fully than they have hitherto done, of the state of the Continent and the work to be done there;—a species of knowledge of which they had very great need, I assure you.

From London I came to Paris, where I met, last Monday afternoon, the Executive Committee of the Evangelical Society of France, and received a cordial welcome from them. Some time was spent in the consideration of the subjects which I was charged by our Board to lay before them. These questions will be taken up again, (upon my return, early next month, to Paris, from Germany, Switzerland, and Italy, whither I am now going,) and a just conclusion be reached, I have no doubt. In the mean time let me say that the letters which were read at the meeting, communicated much important and very encouraging intelligence respecting the work of GOD in all parts of France. But of this I will speak more fully in a future letter.

From Paris I came down to Brussels, and have this night met at my room in the *Hotel de Saxe*, the Rev. Messrs. Panchaud, Anet, Van Maasdyk, and two other brethren, and with them discussed the questions appertaining to the work of the LORD in Belgium. I can hardly express to you the joy with which I heard these friends and excellent Christian brethren tell of the progress of the Gospel in this little kingdom of four millions and a half of people, more thoroughly Roman Catholic than any other people, I believe, in the whole world. When I first visited this city, in 1836, with the exception of a few Protestant ministers connected with the state—for the constitution of this country, made in 1831, places the Roman Catholics and Protestants on the same footing, and supports such of the Protestant churches as are willing to be supported by the state, and nobly protects the rest—there was only one man, so far as I remember, in all Belgium, who was preaching the Gospel with any zeal and success. This was the Rev. Philip Boucher, who held his meetings in an old and almost inaccessible warehouse, and was preaching to a congregation of some 150 or 200 people, sixty of whom were once Roman Catholics. At my instance he went to the United States in the autumn of 1836, and in five months collected $8,000, with which he built a large and commodious chapel, where he preached several years. The Rev. Mr. Anet succeeded him, and still preaches the Gospel with success in that chapel.

But see what GOD has wrought. Besides Mr. Anet's congregation of 300 souls, Mr. Panchaud has even a larger one in a new chapel which he has recently built, but which is not yet entirely paid for. And Mr. Van Maasdyk has a third, composed of Flemish people, in the lower part of the city, where he preaches in their language to 800 souls, of whom 350 are hopefully pious! All of these people were once, and only a few years ago, Roman Catholics! They are poor people, and can do little or nothing beyond the hiring of their place of worship and the expenses connected with that worship. You will remember that our Board sent Mr. Van Maasdyk $150 a few months ago. It was money well laid out, as was an equal sum sent to aid the work in Charleroi.

Besides these three chapels in Brussels, the Rev. Mr. Tiddy, the agent of the British and Foreign Bible Society, has a service in his own house every Sabbath. There is also a national Protestant (French) church here, but the pastor is not reckoned evangelical. There are two English chapels here, for the benefit of the many English people who reside in this city, or visit it from time to time. So much for

Brussels. Now let me say a few words respecting the good work in the kingdom itself.

When I first came to this country there was no Home Missionary Society. At present the Belgian Evangelical Society has 26 stations, 12 ordained ministers preaching to organized churches, three or four colporteurs, and eleven pious school teachers! About 300,000 copies of the Sacred Scriptures, and many thousand tracts, have been distributed in this country since 1830, and chiefly since 1835. The SAVIOUR has greatly blessed this sacred enterprise, which has been silently going forward, and which would be made to advance much more rapidly, if it were aided, as it should be, from abroad. Our brethren here are too few as yet, and too poor as to this world, to do what ought to be done. British Christians have done something, and ought to do much more, for a country that can almost be seen from their coast. But we can hardly expect a people to do much for Belgium who have hardly begun to care for the Roman Catholics of their own Ireland. I trust that our American churches will hereafter do more for this land. Our American and Foreign Christian Union has, from time to time, done what it could. The General Assembly's Board gave a few hundred dollars last year, and one thousand the year before. I sincerely hope that they will continue, and even augment the aid which they have hitherto rendered.

I know no part of the Papal world where well-directed effort meets with so much success as in this kingdom. What a delightful and encouraging beginning has been made! GOD be praised for it, and for the fact that the government protects all these movements, and faithfully carries into effect the provisions of the constitution, which guarantees religious liberty to all. What a contrast this to the vacillating and unjust course which the government of France has pursued under a constitution essentially the same, in this respect, with that of Belgium!

I sincerely hope that our Board may be able to continue to aid the good work in this kingdom, and on a considerable scale. I can, and do, most earnestly recommend it.

I will only add, that the little Protestant assemblies which are held in different parts of the kingdom, meet, for the most part, in rooms fitted up in private houses as places of worship;—as the apostles and reformers did;—but in some cities and villages, chapels have been built. The work of building places of worship must follow slowly that of preaching the Gospel in private houses. It requires a good deal of money,—more than the new converts from Romanism, who are mainly of the humble and laboring classes, can furnish,—to purchase ground and build chapels, in this populous country, where land is very dear. But the work will advance in its time—is advancing somewhat even now.

I leave to-morrow for Germany, to meet some brethren there, in relation to our want of good German laborers, and to attend (for the accomplishment of the same object) the great missionary meeting at Elberfeldt, which is to take place next week. In a few days, GOD willing, I shall write to you again.

Yours very truly, as ever, R. BAIRD.

Go where you will, your soul will find no rest but in CHRIST'S bosom. Inquire for him, come to him, and rest you on CHRIST the SON of GOD. I sought Him, and I found in Him all I can wish or want.

Statistics of Evangelical Protestantism.

In connection with Dr. Baird's letter, we give, from the *Puritan Recorder*, a summary of the valuable statistics of religion in various countries, presented in the reports read at the meetings of the Evangelical Alliance:—

FRANCE.

Rev. Augustus Bost stated, that in the French Protestant church there were two parties—Rationalists and Pietists. French Rationalism is not a system of principles, but the want of principle. The Rationalists had excluded two hundred evangelical clergymen from their pulpits. But the principles of the Alliance are spreading in France. Rev. J. Monod, of Marseilles, spoke of Romanism in France. He said it now enjoys great outward prosperity, but it has no hold on the hearts of the people. The clergy are extremely divided, and ignorant, and superstitious. As to infidelity in France, one member remarked, that the Gospel was disbelieved, because it was unknown. The Bible has not been in the hands of the people, and they are ignorant of its contents. And then the people have confounded the Gospel with Romanism, which is but a gross caricature of the Gospel. This had disgusted the people, and blinded them. The French are good Catholics in name; but in fact bad Protestants. The history of the popes is better known in France than the history of JESUS CHRIST and His Apostles. The people have no confidence in the priesthood. Many frequent the mass, which they inwardly despise, lest they should shock their wives.

SWITZERLAND.

Rev. Dr. Redpath said, that in the several cantons, the Jesuits had been abandoned, and all had the same liberty of worship. Popery has much declined since the revolution of 1848, and Protestantism has gained influence. In this country, as in France, Popery is the cause of infidelity. In some cantons infidels are abundant. The people are deplorably ignorant of religion. The pot-house orator is more believed than the pastor. Swearing, drunkenness, licentiousness, and vice of every description, are very general. In many country places few respectable marriages take place. Many do not recognise a GOD. Some say the sun is GOD, and that labor is prayer.

Rev. M. Baup made a statement of influences counteractive of vice and infidelity. About a quarter of a century ago a revival of religion took place in many of the cantons. This occasioned persecutions. Then a free church was formed in 1847. Things are now in a transition-state in many places, and are working in favor of the truth. Great attention is bestowed upon the instruction of the young. Evangelical doctrines are advancing among the pastors of the national churches, and some of these now announce the Gospel with much power. Dissenters from the national church are much more in favor in French than in German Switzerland.

SPAIN.

Rev. W. Rule said, that by the connivance of the government, he had several years preached the Gospel to Spaniards in their own language. He believed that the character of the Spanish people was not well understood in England. The laity were liberal and ready to listen to the truth, if the clergy would allow it to be preached.

GERMANY.

Dr. Krummacher gave a historical sketch of religion in Germany, from the Reformation to the present time. He described the coming in and almost universal prevalence of Rationalistic infidelity, and then the reaction in favor of the Gospel, which has of late taken place. A religious awakening began in the wars maintained against Buonaparte. Then appeared Schleiermacher, calling the nation back to a historical CHRIST. And though his theology was only a Christianized Rationalism, its value at that time was important. Among his disciples came forth Neander, Tholuck, and others of the kind. The jubilee of the Reformation in 1817 was attended with a promising revival. After that came in the Hegelian philosophy—the votaries of which were the destroyers of the sanctuary—at the head of whom was David Strauss. He was the Anthony who took away the cloak from the Cæsar of the Gospel, to show all the wounds that had been long before inflicted. Now infidelity shows itself in three forms, indifferentism, rationalism, and radicalism. In Berlin, with its 400,000 inhabitants, only 20,000 attend church. There are countries in Germany, as Saxony, Hesse, and Oldenburg, which are wholly Rationalistic—both ministers and people have lost the last spark of Christian experience. But a great reform has taken place in the universities. The governments hitherto had been working against Christianity, but have at length discovered what is the true guaranty of civil order, and have now ceased to throw impediments in the way of the truth. Believers are entering with more zeal into evangelical efforts. Old books of devotion are in demand, and tracts are put in circulation. The "Inner Mission" is doing a great and good work.

Dr. Tholuck added his testimony respecting the universities. He said a great change, however, had taken place in them. Eighty professorships had been taken up by faithful men, which before were almost exclusively occupied by Socinians and infidels; and the students very generally were imbibing the truth, intellectually, if not in their soul. Formerly associations used to exist among the students, for youthful licentiousness; but at the present time many of them were forming associations for the purpose of sustaining and propagating the faith of CHRIST.

THE UNITED STATES.

Dr. Baird made a statement as to this country. He said that the Episcopal church was the oldest in the United States. In the year 1800 it numbered 320 churches, 260 ministers, 16,000 members, and 7 bishops. In 1850 it had increased to 1,560 churches, 1,504 ministers, 73,000 members, and 28 bishops. The Episcopal church had thus increased above four-fold. The Congregational branch of the one true church of CHRIST might be taken next. This body had been on the increase from the very first. Its exact condition, however, in 1800, could not be ascertained. In 1850 it comprised 1,971 churches, 1,687 ministers, and 197,196 members. The various divisions of the Baptist churches numbered, in 1850, 13,455 churches, 9,018 ministers, and 948,867 members. The Presbyterian church, in 1850, had 4 general assemblies, 65 synods, 360 presbyteries, 4,578 ministers, 1,014 students and licentiates, 5,672 churches, with 490,259 members; which, compared with the numbers of 1800, showed an increase of eleven-fold. The various bodies of Methodists speaking the English language had, in 1850, 30,000 places of worship, 6,000 regular

preachers, and 8,000 local preachers, and more than a million and a quarter of members. Methodist Protestant churches of German origin were ten in number, having 1,827 regular preachers, 550 local preachers, 5,356 congregations, and 333,000 members. The Orthodox Quakers had 300 congregations. It would thus appear, that while the increase of the population of the United States had been less than fourfold, the number of Evangelical churches, ministers and members, had increased nearly ten-fold. There were 100,000 places in which the Gospel was preached: and last year there was paid in salaries to ministers, by voluntary contributions, one million six hundred and seventy thousand one hundred and fifty dollars. This, he thought, was a pretty good evidence of what the voluntary system could do; but perhaps nothing tried its efficiency so much as the building of places of worship. Now, it would be a low estimate to say, that the Christians of America spent in this direction three million dollars annually.

More than 10,000 edifices were erected last year by all denominations of Evangelical Protestants, and he believed that the annual incomes of the various religious societies was not less than $2,130,000. With regard to the Roman Catholics, Archbishop Hughes had said there were 3,000,000 Catholics in the United States, but that was nearly as bad as the Pope himself, who said there were 200,000,000 of Catholics in the world. Now he (Dr. Baird) had taken considerable pains—more than most—to investigate these matters, and his sincere conviction was, that if there were any more than 170,000,000, they were hidden in some secluded part of Asia—perhaps in China—that no one knew any thing of. With regard to the Catholics of America, the *Catholic Almanack*, which was compiled by a trustworthy and very judicious man, estimated the Catholics in the United States at 1,650,000, instead of 3,000,000, as Bishop Hughes had it. Catholicism in America was not increasing by conversion, and this the Catholics themselves admitted; on the other hand, the defections were numerous. The young Irishmen soon cast off the impositions of the priesthood, and went over to infidelity or indifference, and became the most troublesome class of American society; but the second generation of these became Protestants; and it remained to be seen how Romanism could exist in a land of perfect freedom and equality in religious matters, while their children were brought up in Protestant public schools, and everywhere meeting Protestantism at every step.

IRELAND.

Dr. Urwick gave the statistics of Ireland as follows:—There were in Ireland the following Roman Catholic priests:—Prelates and arch-prelates 28, parish priests 989, curates 1,430, other ecclesiastics 322—total 2,769; that was one Roman Catholic priest to every 1,765 Roman Catholics. With regard to the Episcopal church in Ireland, there were 2,261 clergymen, supported by what was called "church property." There were 662 Presbyterian, and 228 Methodist ministers. The total number of Protestant ministers, exclusive of Unitarians, was 3,224. Thus it would be seen that the Protestant ministers outnumbered the Catholic priests by 455. With reference to secessions from Catholicism, his grace the Bishop of Tuam had stated, that during the past year no fewer than 10,000 persons had forsaken Roman Catholic communion in his diocess alone! Dr. Urwick also stated that there was no visible manifestation of Puseyism in the Established Church of Ireland.

Ecclesiastical Titles Assumption Bill.

The interest attaching at present to the following bill passed by the British Parliament, induces us to give it in full, for the benefit of the many who have not yet seen it.

An Act to prevent the Assumption of certain Ecclesiastical Titles in respect of places in the United Kingdom.

Whereas divers of her Majesty's Roman Catholic subjects have assumed to themselves the titles of archbishops and bishops of a pretended province, and of pretended sees or dioceses, within the United Kingdom, under color of an alleged authority given to them for that purpose by certain briefs, rescripts, or letters apostolical, from the See of Rome, and particularly by a certain brief, rescript, or letters apostolical, purporting to have been given at Rome on the twenty-ninth of September, one thousand eight hundred and fifty: And whereas by the act of the tenth year of King George the Fourth, chapter seven, after reciting that the Protestant Episcopal Church of England and Ireland, and the doctrine, discipline and government thereof, and likewise the Protestant Presbyterian Church of Scotland, and the doctrine, discipline and government thereof, were by the respective Acts of Union of England and Scotland, and of Great Britain and Ireland, established permanently and inviolably, and that the right and title of archbishops to their respective provinces, of bishops to their sees, and of deans to their deaneries, as well in England as in Ireland, had been settled and established by law, it was enacted, that if any person, after the commencement of that Act, other than the person thereunto authorized by law, should assume or use the name, style, or title of archbishop of any province, bishop of any bishopric, or dean of any deanery in England or Ireland, he should for every such offence forfeit and pay the sum of one hundred pounds; And whereas it may be doubted whether the recited enactment extends to the assumption of the title of archbishop or bishop of a pretended province or diocess, or archbishop or bishop of a city, place, or territory, or dean of any pretended deanery in England or Ireland, not being the see, province, or diocess of any archbishop or deanery of dean recognized by law; but the attempt to establish, under color of authority from the See of Rome or otherwise, such pretended sees, provinces, dioceses or deaneries, is illegal and void: And whereas it is expedient to prohibit the assumption of such titles in respect of any places within the United Kingdom: Be it therefore declared and enacted by the Queen's most Excellent Majesty, by and with the advice and consent of the Lords spiritual and temporal, and Commons, in this present Parliament assembled, and by the authority of the same, that—

I. All such briefs, rescripts, or letters apostolical; and all and every the jurisdiction, authority, preëminence, or title conferred or pretended to be conferred thereby, are and shall be deemed unlawful and void.

II. And be it enacted, that if, after the passing of this Act, any person shall obtain, or cause to be procured from the bishop or See of Rome, or shall publish or put in use within any part of the United Kingdom, any such bull, brief, rescript, or letters apostolical, or any other instrument or writing, for the purpose of constituting such archbishops or bishops of such pretended provinces, sees. or dioceses within the United Kingdom, or if any person, other than a person thereunto

authorized by law in respect of an archbishopric, bishopric or deanery of the United Church of England and Ireland, assume or use the name, style, or title of archbishop, bishop, or dean of any city, town or place, or of any territory or district (under any designation or description whatsoever,) in the United Kingdom, whether such city, town, or place, or such territory or district, be or be not the see or the province, or co-extensive with the province of any archbishop, or the see or the diocess, or co-extensive with the diocess of any bishop, or the seat or place of the church of any dean, or co-extensive with any deanery of the said United Church; the person so offending shall, for every such offence, forfeit and pay the sum of one hundred pounds, to be recovered as penalties imposed by the recited act may be recovered under the provisions thereof; or by action of debt at the suit of any person in one of Her Majesty's superior courts of law, with the consent of Her Majesty's Attorney General in England and Ireland, or Her Majesty's Advocate in Scotland, as the case may be.

III. This act shall not extend, or apply to the assumption or use, by any bishop of the Protestant Episcopal Church in Scotland exercising Episcopal functions within some district or place in Scotland, of any name, style or title, in respect of such district or place; but nothing herein contained shall be taken to give any right to any such bishop to assume or use any name, style, or title which he is not now by law entitled to assume or use.

IV. Be it enacted, that nothing herein contained shall be construed to annul, repeal, or in any manner affect any provision contained in an act passed in the eighth year of the reign of her present Majesty, entitled "An act for the more effectual application of charitable donations and bequests in Ireland."

Rome Hostile to the Freedom of the Press.

We wish to contemplate Rome in the presence of free thought and free speech. What is her attitude? Is it a becoming, a wise, an effectual attitude? In self-defence she doubtless puts forth her best resources. Here, if any where, her infallibility will be displayed. Fortunately, on this point, we possess authentic materials. Rome herself puts into our hands the fullest and most cogent evidence. She has published a list of books which she forbids to be read, and so has given us the best means of learning what she fears, and how she constructs her self-defence. The commencement of this literary police has a very early date in the spiritual despotism of the Romish Church. The supervision was considered a part of the pastoral care, so soon as sacerdotal pretensions gained head, and received the sanction of the state. As early as the twelfth century the Waldenses possessed at least portions of the Bible in the vernacular tongue, and their privilege in that matter called forth from Pope Innocent III. one of the first recorded displays made by Rome against the unrestricted study of the Scriptures. The official documents whence we gather this information show that at their date the local ecclesiastical authorities were accustomed to exert a supervision over books, were afraid of the Bible, and in special cases took counsel of the Pope himself. In this actual instance the Pontiff directed that the Scriptures should be consumed in fire. The discovery of printing brought a new era, and with it new exigencies. Thought became very prolific and very ac-

tive. With a sort of instinctive hardihood it assailed the ecclesiastical corruptions, which, having been accumulating for ages, then presented a mass of repulsive foulness. Protection was necessary. The Papal Babel had been struck with lightning from heaven. Ruin was inevitable, unless means of defence could be found. With a view to defence, the Inquisition was founded and Jesuitism was set on foot. Sacerdotal authority must supply itself with a shield, by inhibiting the perusal of books whose circulation could not be prevented. Hence the index. It was not easy to put the press into irons. The young giant resisted vehemently, and it required all the force of the Council of Trent to effect the purpose. A board, under the title of "The Congregation of the Index," was appointed, and this board continues in existence and in operation to the present hour. With this board, under the presidency of "the Master of the Holy Palace," lies the duty of inspecting, licensing and prohibiting books; and by its authority have been formed and published (under restrictions) the several editions of the official "Roman Index," which, from time to time, have been put forth in reprints by Catholic authorities in different parts of the world. At present, "The Congregation of the Index" consists of several cardinals and theologians; the latter bear the name of *Consultores*, or advisers. The cardinals are thirteen in number, among whom, in the year 1848, were Micara, Mezzofanti, de Bonald, Schwarzenberg; and among the consultors, in the same year, was cardinal, then bishop Wiseman. In their judgments on suspected works, "The Congregation of the Index" receives aid from certain rules which, being sanctioned by the Council of Trent, are still of the highest authority in the Roman Church. The first rule declares that all books which, before the year 1515, were condemned by the Popes, or by the œcumenical councils, remained under the ban, though they might not be inserted in the "Index." The second is a sweeping rule, proscribing, without limit or qualification, all the writings of heretics who have existed since the year 1515, express mention being made of Luther, Zwingle, Calvin and others. The third and fourth rules lay down the law regarding the use of the Sacred Scriptures; to this effect—translations of the books of the Old Testament may, at the discretion of the bishop, be conceded to learned and pious men, and to them only; nor are they to be conceded to such except as means for the elucidation of the Latin Vulgate, which, in the Catholic Church, holds the position of the Hebrew originals; but versions of the New Testament made by reprobated authors are universally prohibited, as involving great danger to faith and morals; and generally, versions of the Scriptures in the mother tongue, even though formed by Catholic scholars, are to be intrusted in the hands of the people only in special cases, in which the bishop or the inquisitor may be fully satisfied that they will occasion no harm; whoever, without an express permission, shall read or sell the Scriptures in the vulgar tongue, is pronounced incapable of receiving absolution of sin until they have delivered their Bibles into the hands of the ordinary; nor are the regular clergy to purchase or peruse the Scriptures, except they have first obtained leave from their superiors.

British Quarterly Review.

Lose not sight of CHRIST in this cloudy and dark day; learn not from the world to serve CHRIST, but ask himself the way; the world is a false copy, and a deceitful guide to follow.

Conversion of the Duke of Norfolk.

The following paragraph appears in the *London Times:*

"On Sunday morning his Grace the Duke of Norfolk, E. M., attended divine service at Arundel church, when an excellent discourse was delivered by the Rev. G. H. Hart, chaplain in ordinary to the Queen. The Duchess Lady Adeliza Howard, with Lord and Lady Ellesmere, &c., were also of the party."

The *London Sun*, in copying this article, says:—"If we are rightly informed, the example of the Duke of Norfolk will, ere long, be followed by the great bulk of the educated Roman Catholics of the United Kingdom, who are thoroughly disgusted with the absurd and outrageous pretensions to exercise absolute authority over them, even to the extent of coercing their votes in Parliament, which have been recently put forth by the ambitious ultramontane hierarchy, and which are sought to be enforced by the peasant priests, who have, in too many instances, been forced upon them as 'spiritual directors,' with all the offensive and vulgar arrogance which has been of late years the characteristic of their order. The days of the gentlemanly priest have passed away; the highly educated, well-bred man, who never forgot the gentleman in the priest, and who exercised his duties as spiritual director all the more effectively because he avoided any appearance of bullying arrogance and vulgarity, has been compelled to give way to the noisy, blustering, tale-bearing, spying, bullying, ill-educated, and worst-bred peasant priest, who seeks to reduce every one to a state of abject slavery, and who scoffs at learning and abhors good manners. The educated portion of the Roman Catholics of England have long since been disgusted at the conduct of these men, and their disgust has been intensified by the publication of the bull nominating the recent intruding hierarchy, and by the arrogant tone of the far-famed Flaminian-gate epistle of Cardinal Wiseman."

Jesuitism as it Is.

The May number of the "British Quarterly Review" contains an article on Jesuitism as it is, from which we make the following extracts. The present Superior General of the order of Jesuits is Johannes Roothaan, who was appointed July 9th, 1829. Speaking of him, the "Review" says:

"Since Aquaviva, who died in 1615, the Jesuits have not had so young a superior, one still in the prime of life; and historical truth compels us to admit that the post has never been held by so able a man, or one of such high mental endowments as Father Roothaan, who now fills it. He was born at Amsterdam, November 20th, 1785, and for a time was clerk to Mynheer Mos, a tobacco manufacturer of his native town. He afterwards left this humble situation in order to take Jesuit's orders. He was scarcely nineteen years of age when, in 1804, he entered the college at Polozk, and displayed rare ability and great activity in the discharge of his various, and, in some degree, arduous undertakings. At the time of his elevation Father Roothaan was not quite 45 years old. He brought to his new office an acute, penetrating understanding, comprehending the whole world in the spirit of his order, the cool consideration peculiar to the Dutch, uncommon power of self-control, united with indomitable courage, and an extensive knowledge of mankind, of modern states

and their relations. He has, therefore, been deservedly called the greatest political chief, the most skillful pilot, to whom the vessel of the Order of Jesus could be entrusted, and the festivities with which his election was celebrated in all the houses of the Society were very natural. According to the prevalent opinion in Rome, Heaven itself seemed to signalize Roothaan's entrance into office by a miraculously favorable omen. On the 18th July, the 9th day after his election, there happened a frightful thunder storm, accompanied by a hurricane, at the time when eighty Jesuit disciples were met for prayer in the chapel of St. Louis of Gonzaga. The lightning struck two places in the Romish college in the garden, in the church and the chapel. A flash fell in the midst of those who were praying, without injuring any of them. 'A miracle! a miracle!' exclaimed the people, and the holy fathers did not think proper to contradict them, by pointing out the very evident natural explanation of the event.

"It cannot be denied that the triumphs of the Society of Jesuits, under Roothaan's generalship, and the brilliant worldly position which they have again attained, have been in a great degree owing to the circumstances of the age, and especially to that fatal fever of reaction against the spirit of the century, which became more and more prevalent in courts, and at last infected even the wisest potentates. Nevertheless, we must allow that Roothaan's distinguished abilities have contributed greatly to this result. It may truly be said that he, throughout nearly the whole of his generalship, was not only the superior of the Jesuits, but also the actual Pope, and possessed almost unlimited authority in the States of the Church."

The following summaries of the numbers of the "Society of Jesus" are derived from official documents:

January 1st, 1843.					January 1st, 1844.				
Provinces.	Priests.	Scholars.	Lay Brothers.	Total.	Provinces.	Priests.	Scholars.	Lay Brothers.	Total.
Rome,	232	173	196	601	Rome,	258	186	226	670
Sicily,	101	71	78	250	Sicily,	107	75	80	242
Turin,	133	132	114	379	Turin,	147	146	132	425
Spain,	152	69	106	327	Spain,	156	54	101	311
Paris,	163	57	71	291	Paris,	195	87	91	374
Lyons,	154	57	79	290	Lyons,	181	118	98	397
Belgium,	125	93	63	281	Belgium,	137	149	89	375
Total,	1060	625	707	2419	Total,	1181	815	817	2814

January 1st, 1845.

Provinces.	Priests.	Scholars.	Lay Brothers.	Total.
Rome,	269	201	232	702
Sicily,	112	72	83	267
Turin,	156	138	134	428
Spain,	156	64	100	320
Paris,	204	110	106	420
Lyons,	188	147	111	446
Belgium,	147	176	101	424
Total,	1232	908	867	3007

"These tables show a constant increase of members. In the three years from 1841 to 1844 the increase in the order was, of priests, 121; of scholars, 163; of lay brothers, 110; in all, 394 persons. The next year, 1845, gave an increase of 51 priests, 93 scholars, and 50 lay brothers; in all, 194 persons. It is a significant fact

that the provinces of England and Ireland do not appear in these official statements. But our authority ('Heinrich Bode Das Innere,' &c.) gives the number of Jesuits on the 1st of January, 1844, as 164 in England, and 73 in Ireland. Some other provinces are omitted. With the probable increase for 1845, the aggregate number of members of this proselyting society was, at the end of that year, about 4,400 persons, and the annual increase about 114. If we suppose that the annual increase has remained from then till now the same, though everything gives reason to believe that it has augmented considerably, then to 4,400 we shall have to add five times 214, or 1,070, making the grand total of Jesuits at the present hour to be 5,470. This, it must be allowed, is a considerable array of spiritual power.

An estimate is attempted of the number of Jesuits in England:

"In 1780 there were 110 Jesuits out of 359 priests then in England and Wales. Supposing the proportion to have been preserved; then, of the present 826 priests in England and Wales, 253 would be of the Society of Jesus. This calculation, however, does not inform us how many lay brethren of the order are here, and in active operation. We may employ other means of calculation. It has already been stated that between 1790 and 1800 there were built eighteen new Catholic places of worship. The number of Jesuits in England about that time was, we have learned, 110. Now, if 18 new chapels were produced by 110 Jesuits, how many Jesuits are necessary to produce 144—the number built in the period from 1840 to 1851. The answer is, 880. This calculation gives us 880 Jesuits employed in the extension of Catholicism in England during the decennium 1840–1850. The actual number of members that now belong to the Society of Jesus, we have calculated to be 5,470. If, then, 880 are engaged in England, this island receives a full share of attention from General Roothaan, about one-sixth of his army being here engaged in active warfare. Whether or not so large a number is employed in England, we cannot say. In that part of this essay to which we have just referred, the number of the disciples of Loyola in England and Ireland was seen to be 237. Adding 57 as the proportionate increase, we obtain 294 as the total number of Jesuits now at work in England and Ireland. These results widely differ; 294 is only about one-third of 880. One figure or the other must be remote from the truth. But let it be remembered that England and Ireland are omitted from the official lists; and that the smaller amount is deduced from less recent, and perhaps less reliable sources of information than the larger. And while the omission to which we have adverted justifies a suspicion that the number of Jesuits in England was larger than General Roothaan thought it prudent to publish, especially at a time when the legal documents of the country were declaring that the land was as innocent of Jesuits as it was of Bonzes, we may, at any rate, acquiescing in the smaller total, declare that at this hour not less than 300 sons of Ignatius Loyola are employing all their confessedly great resources, and all their secret fascinations, in order to lead England back under the yoke of Rome.

"But Jesuits exist under other names. Proscribed or forbidden as Jesuits, they assume disguises; and under these disguises they work out their dark purposes, especially in Protestant lands. How many cloaked Protestants are there in England? The idolatry of 'The Sacred Heart of Jesus' prevails in England. The 'Society of the Sacred Heart' was, during the French revolution, instituted (1794) by the ex-Jesuits Charles de Broglie and the Abbe de Tournely. Another hidden

form in which Jesuits have arrayed their forces is that of 'The Society of the Faith,' established by Piccarini and other ex-Jesuits in the diocess of Trent. To the existence in England of one society of the 'Sacred Heart,' (at Roehampton, in the Catholic diocese of Hexham,) the 'Catholic Directory' confesses. Another Catholic authority of recent date, (Aschbach's Kirchen Lexicon,) informs us that 'the Fathers of the Faith' are beginning to spread in Holland and in England. Are these the persons of whose existence in England many traces are found in the 'Directory,' under the denomination of the 'Order of *the Faithful Companions of* JESUS?' And among the now very numerous 'Christian Brothers,' who seem specially engaged in the work of popular education, how many belong to the Society of JESUS, or some kindred association? We suspect that Catholic Jesuitism exists in this land far beyond what the smaller results of our calculations show."

Yet, on the whole, comparing Jesuitism now with what it formerly was, there is no ground for discouragement.

"The spirit of the age is adverse to Jesuitism. The great tendencies of our actual Christianity are adverse to Jesuitism. The essential qualities of the Saxon race, now every day rising into the ascendant, are adverse to Jesuitism. Nor is the actual condition of the abominable thing otherwise than encouraging when that condition is compared with what it was in the early days of its existence.

"To its repeated overthrows we have adverted. The human heart hates Jesuitism, and throws it off as soon as ever it is fully aware of the presence of the incubus. True, Jesuitism has had its revivals as well as its falls. But in the midst of these vicissitudes there has been a general tendency towards decline and decay. In the year 1626, 86 years after its foundation, Jesuitism numbered in Europe 13,369 members. In the year 1851 some 5,000 members form the sum of its strength. Had it in the last 225 years increased in the same ratio as during those 86 years, it would now have held the supreme mastery of the world. Instead of an increase, the society has suffered, on the whole, constant diminution; being weakened every time that human nature and the Gospel cast it to the ground, until now it numbers not one-third of the members which it had of old."

The Protestant Portuguese at Trinidad.

We find in the *Home and Foreign Record* of the Free Church of Scotland, a notice of the present condition of the converted Portuguese who have settled in the island of Trinidad. We add to the brief mention of Mr. Hewitson's Memoirs, noticed in our last number, our hearty commendation, upon a more extended examination of it. It is certainly one of the most edifying biographies that we have been so fortunate as to meet with.

"Of the Portuguese converts whom Popish persecution drove from Madeira, it is known that one part are now resident in Illinois, in the United States, and enjoy the ministry of M. de Mattos, while the greater portion of the remainder are located at the Port of Spain, in the island of Trinidad, and are placed under the care of M. Henrique de Vieiro, a student of divinity, who officiates as catechist. Although not our countrymen, they have a special claim on the care of this Church, and on its Colonial Committee, because it was through the instrumentality of our Church's co-

lonial efforts among our countrymen at Madeira, that that change in their spiritual character was effected which eventually procured their expulsion from their native land. Of this most impressive history—one of the most remarkable events in modern missionary labor, and one of the most instructive illustrations of the unchanged character of Popery—we have lately been favored with an interesting and authentic record in the *Memoirs* of the Rev. W. H. Hewitson, who was a main instrument in carrying on the work at Madeira, and who afterwards (in 1847) visited the refugees, and for a time ministered to them in Trinidad. From this narrative it appears that in their case, as in that of the apostolic churches, persecution did not so thoroughly purify or humble them, as to prevent errors and contentions from arising among them—and that flight from persecution in one country did not rescue them from trials elsewhere. Still, the condition and history of the great bulk of the refugees—the contrast between what they were as Papists and what they now are—was, and continues to be, a signal testimony to the grace and faithfulness of GOD.

"They had for a long time been deprived of the regular administration of ordinances, when M. Henrique de Vieiro arrived amongst them. His labors and instructions have been already blessed of GOD to the gathering of them together, and the removing of various disorders. In letters dated 11th and 28th April and 16th June, 1851, he gives an interesting account of his entrance on his labors, and of the present state and prospects of the congregation. 'You are already aware,' he says, "of the deplorable state in which the people are. They are like a people without a king, a household without the head of a family. I have been exhorting the people to stand firm in CHRIST, and to GOD, and to brotherly love. The gracious LORD CHRIST seems to be working among us, though not in very outward demonstration, neither in great effusions of the HOLY SPIRIT: but we are laboring in the gloomy winter, hoping to reap and rejoice in summer, and waiting for the times of refreshing from the presence of the LORD. Oh! pray for us, brethren, that these times may soon come! We need much grace and the help of your prayers, for we have been sometimes fainting; but the LORD has helped, JEHOVAH has sustained us.'

"Of the numbers of the congregation he says,—'The outward state of things is encouraging. There is a pretty good attendance on the Word of GOD in town, perhaps of more than two hundred people, and the number of them is increasing daily. We have in town service twice on the Sabbath, a week-day prayer meeting on the Thursday, another for the singing, and another for the catechism. I have a class, from five to six, for the benefit of those that are working through the day, which, though it is for so short a time, has made considerable progress. But there is another difficulty with which we have to contend—I mean the various positions of the people. There are in one plantation, at the distance of fifteen miles, thirty-five of them; in another plantation, at the distance of, perhaps, nineteen miles, there are about forty-eight; and at another, about four or five miles from the last mentioned place, there are twenty-seven. I sometimes, after the two services in town on the Sabbath, go on Monday to one plantation, Tuesday to another, Wednesday to another, and come on Thursday to hold the meeting in town, and Friday and Saturday to study for Sabbath. My body is sometimes very weary, and my spirit very faint. The number of our communicants amounts to 111, and the number of regular attendants on the list is 379. There are always some coming to this place from Madeira and the other islands.'"

Our Own Operations: Home Field.

Boston, Mass.—Our missionary in a district of this city states: "I have had interviews during the month with Roman Catholics from almost every county of Ireland; and with Protestants too. As I have laid before them the salvation which is in Christ Jesus alone, many of them would fearlessly exclaim, (and this often in the public streets,) 'What you say, sir, is surely true.' Such instances of interest encourage the hope that in due time we shall reap, if we faint not."—"You would, I think, have been gratified to see your humble missionary, in a public street, seated on the door-steps of a house, in a block occupied wholly by Irish Romanists; engaged in reading the Bible and making suitable remarks to fourteen or sixteen Romanists, who were listening with intense interest to the words of eternal life, and giving their assent to the truth, yet without interruption. Such has been more than once my position, and to see such things in 'Erin,' in by-gone days, would be a prodigy indeed. I may truly say, as would all acquainted with the facts, 'What hath God wrought.' May all the friends of the Lord Jesus be stimulated more and more in their efforts to advance his cause."

Providence, R. I.—At this station the labors of our evangelist are continued, not without valuable grounds of encouragement. "Within the past month two young men, who had been educated for the Roman Catholic priesthood, have come so far under the influence of the Gospel as to reject most of the leading dogmas of Popery. One of them had spent four years in Maynooth College, Ireland. He has been lately laboring under great distress of mind; I hope he may yet become a useful man in the vineyard of Christ."—"I have not been able, during the past month, to spend any time in the northern part of this mission. It would be very desirable to have more labor bestowed upon this field: for although there are no churches as yet in formation, still there is an influence of truth taking hold on the minds of the people, which will undoubtedly bear fruit ultimately to the glory of God and the deliverance of many of my countrymen from the power of the man of sin."

New-York.—A laborer in this city speaks of nine families, of whom he has reason to feel assured "that Popery has no hold upon their affections. I have left with them, at their request, copies of the New Testament, and have received pressing invitations to call and see them as often as I can."—"I have opened my little prayer meeting in —— street; it is very well attended. I am now collecting a number of children into a Sabbath School; besides whom, seven children of Roman Catholic parents are in the habit of accompanying me to church on Sabbath evenings, and are diligently studying the Bible; reading it in the midst of their families as often as they have opportunity."

The degree of ignorance respecting the Bible among Irish Romanists, mentioned in the following remarks, is by no means uncommon, however startling and deplorable. "In many instances they run for their Popish prayer-books, and oppose them to the Bible in defence of their doctrines; telling me plainly that they would just

as soon believe the man who wrote their prayer-book as *the man who wrote my Bible.* Indeed, three-fourths of them firmly believe that our Holy Bible is not older than the times of Luther and Calvin: who, as they say, composed it against the Roman Catholic religion. The majority of them are convinced that the Bible condemns their religion; therefore they can scarcely bear to be told that it contains the words of CHRIST and his apostles. True, they sometimes tell you that *they* have a Bible too—that is the *true* one, given by GOD into the keeping of the priests, who are the only people in the world who understand its true meaning.'"

ROCHESTER, N. Y.—"I hold a meeting," says our laborer here, "in a room in —— street; at which I am in the habit of giving a short lecture to my hearers on the errors of Popery. Some Irish Roman Catholics attend, and many more have promised to come. Last Sunday, sixteen were in attendance, five of whom were Roman Catholics, two converts, and the rest Protestants. I hold my meeting at half-past two in the afternoon on Sundays. There is one family here, whom I visit very often, and they have become shaken in the errors of Popery—husband, wife, and children. They are going to attend my meetings every Sunday, although they have been much persecuted and calumniated by their bigoted neighbors. Another family, whom I visit, are beginning also to see their errors, especially the father and youngest son. When first I visited the family, the father, who is a very pious, honest Catholic, became very much alarmed, and endeavored to shun me as well as he could without giving me any offence. He thought I was paid a certain sum for every soul, and he therefore in his heart abhorred me; but at last I prevailed on him to listen to me while I read for him, in the Irish Testament, our Lord's Sermon on the Mount. The tears flowed down his cheeks at the words of our SAVIOUR, and he said he 'would never again think evil against that blessed book.' He comes now, every day, unknown to his neighbors, to hear me read the Irish Bible for him, and says that he 'knew no real comfort since he came to America, but that of listening to me reading the Word of GOD in his own beloved tongue.' He and his youngest son, a lad about 17 years of age, attend my meetings every Sunday, and will, ere long, I trust, renounce Popery altogether. There are many more halting between two opinions, who will ultimately, with GOD's help, embrace the truth as it is in JESUS. There is a very intelligent, and thoroughly educated man who is also convinced of the errors of Popery, and would abandon them willingly but for fear of bringing misery on his wife and little children, which would be a source of infinite satisfaction and joy to the Popish party. In arguing with an intelligent Roman Catholic a few days ago, the Catholic asked this gentleman, 'why did not CHRIST command his disciples to write the Scriptures, and the people to have each a Bible to read?' The gentleman replied, that 'no document ever was written, until the actions about to be recorded had been performed.' His antagonist was dumb at once. This man in his own way is doing more good than many a professing Protestant. There are other cases as interesting which I have not room to mention."

PHILADELPHIA.—"Notwithstanding," says our missionary, "the interference of the Catholic priesthood and their threats to cut off from the Church any who send

their children to my Sabbath School, I find it is increasing in numbers and in interest. My school-room, which is fourteen feet by twenty, is pretty well crowded twice every Sabbath day; the only thing I am afraid of is that it will be too small for the numbers that have promised to attend. There is scarcely a day that I have not applications for Testaments from Roman Catholics who feel desirous of comparing the doctrines of the Bible with those of Rome, and judging for themselves. It would really surprize you to witness the numbers that manifest a spirit of inquiry, and seem astonished at their own simplicity in remaining as long as they have done depending on others to secure their salvation, when they are given to understand that every man must account for himself."

GERMAN MISSIONS IN PHILADELPHIA.—From our laborer among the German population of Philadelphia, we have the following interesting statements:

"In the past month I have visited in the neighborhood of 200 families. One man's case among them I will mention for your encouragement. He was a poor German, lately come to this country; a Roman Catholic. When I first saw him he was able to go about, but evidently in consumption. I talked with him a little about his soul; he was very ignorant of spiritual things. I asked if he had a Bible; he said he did not know what a Bible was. I told him it was the Word of GOD, and that I would get him one; I did so, and read to him of the sufferings of our SAVIOUR for our sins, assuring him that JESUS alone could pardon his sins, and that no priest on earth had power to do so. Believing, as he had, that the priest had power to pardon sins, he seemed very much astonished. I then asked him if I might hold a prayer-meeting in his house; he said he would ask his wife and tell me when I came again. Two days after, I went again to see him, and again read with him and prayed with the family. His wife is a Protestant. He then told me I might have a meeting in his house. It was evident that he was beginning to feel that he was a sinner, and in need of a SAVIOUR. I had a very pleasant meeting in his house; GOD was present, and that to bless. I called next day; he seemed much affected; he said he would like it if I would teach him to pray. I visited him often, always reading and praying with him; and it pleased GOD to shine into his heart, and dispel the darkness from his mind; and in the past month he died happy in JESUS. Thus you see that our labor is not altogether in vain in the LORD.

"I visited another family; the father and mother both had left the ——street Catholic church. I preached the Gospel to him in its God-like simplicity; by degrees he was much affected, so much so, that for two days he seemed almost out of his mind. When I saw him again he was in the greatest trouble, saying that if he had known where I lived, he would have come to see me, as he knew not what to do with himself. We knelt down, and I prayed with him; and it pleased the LORD to bless his soul with a sense of his pardoning love, and ever since he has given the clearest evidence of his being a new creature in CHRIST JESUS. He now goes amongst his Roman Catholic neighbors, beseeching them to abandon the errors of Popery and flee to the LORD JESUS CHRIST, who alone can pardon and save them. This man's wife is anxiously seeking the LORD also, with her whole heart.

"A Missionary in this city called upon me a few days ago, desiring me to go

and see a German family whom he had found; and as they could speak no English, he could do them no good. I went and found the man dying of consumption. He made no profession of religion at all; his wife is a Romanist. I talked and prayed with them, but as yet I have seen no good resulting from my intercourse with them; only this, that the wife is willing that I should bring her a Bible, as they have none. The poor man seems to think that he has never done any thing that would merit GOD's displeasure.

"I am afraid that he will die in his sins, but I pray that my visits may be blest of GOD to his wife and family."

Our excellent Italian evangelist, in this city, mentions, among other incidents, the following:—"In a Fulton Ferry-boat I met a gentleman who asked me who I was. I replied, 'an Italian.' 'A Catholic, then?' said he. 'No, sir; I am a Christian, what is commonly called a Protestant.' 'But Italians are all Catholics,' replied he. 'You deceive yourself, sir,' said I; 'the intelligent portion of Italians, at the present day, are ashamed of having formed a part of a congregation of blood and crime; and, if they do not declare themselves Protestants openly, it is because they are prevented by circumstances; because, by the command of Rome, the people are compelled by the bayonets of despots to bow their heads."

"In such conversation we arrived at Brooklyn, and then returned to New-York, and then again to Brooklyn, when the stranger left me, saying that 'his father was a Catholic, and he would die one, while I replied, that 'if my father had lived and died in error, I was not obliged to imitate him.'

"On the 10th I visited an Italian in the City Hospital, who suffered from a very severe sickness. I wished to leave him some religious tracts; but he was not able to read them; and I repeated my visits, and conversed with him on the value of the blood of CHRIST. The patient was a Roman Catholic, and therefore in fear of the pains of hell, without knowing any means of escape. I asked if he believed in CHRIST, and that his blood has washed away sin? He said '*yes*.' 'Then are you not saved,' said I, 'if your faith is sincere and living? The words which JESUS CHRIST once addressed to a sick man, 'Thy faith hath saved thee,' are addressed to you also. 'Believe, and you shall be saved.'' He mentioned to me several other duties: but little by little I showed him that they are impostures of the Popish priests, who have made the house of GOD a den of thieves; I repeated to him, 'Believe and you shall be saved.' A few days after, he was in better health, and I gave him a Bible, in which, after he had read some days, he found the truth, and the condemnation of the impostors. Towards the end of the month I returned; and he stretched out his hand in a friendly manner, and said:

"'Brother, I am convinced of my errors; I regret them, and henceforward I will seek for the truth in the words of the Gospel, the only source of peace, liberty, and eternal life.'"

ROCHESTER, N. Y.—The following encouraging facts have just reached us:—"Since my last report three more have renounced Popery, a father and two sons.

The father and younger son give every sign of a true and heartfelt faith in the 'blood of the Lamb,' as the only way of obtaining forgiveness for their sins. The elder son, a young man about twenty-one years of age, who was educated for the priesthood, does not take such an interest in spiritual things as his father and brother. Although he detests Popery, he is yet ignorant of that one great truth insisted upon in the word of GOD, 'Ye must be born again.' I have been busily engaged this week in providing for them a place where they may be away from the influence of the Papists; as their influence (I need not say) both in deed and example is very bad—especially on the minds of those young converts who are not grounded and built up in the faith, like their more experienced brethren. My meetings are sometimes pretty well attended; the Romanists who attend (about ten in number) are all convinced of the errors of Popery, though not converted in heart. There are two individuals who are truly converted in heart and spirit, I trust, and have united with the Methodist Church; but these are not included in the foregoing number, although they attend my meetings regularly. They were converted before I came to this city, and are a credit to any Christian denomination. On Sunday last at my meeting I was speaking on the plan of salvation, as laid down to us in the Bible, and the inefficacy of all other schemes which man would propose to our belief. I happened to make some remarks on the doctrine of purgatory, as taught in the Church of Rome, and as I learned myself out of Bishop Butler's Catechism. I compared this doctrine with that of 'free grace,' and showed how one contradicted the other. All felt interested, except one young man, who stood up and said he would prove the doctrine of purgatory from the Bible, if the audience was satisfied. They consented; but, instead of proving the truth of the doctrine, he commenced an attack upon apostates, meaning converts from Popery. The Roman Catholics present 'did not care to hear him,' as they said. I went with him to the priest, as he required afterwards; but the priest he wanted was not at home. I have visited him since frequently, and there seems now a great change in him for the better."

NEW-YORK CITY.—Another missionary in this city writes:—"During the last six months I have held fifty-one prayer meetings; the average attendance being from three to seven individuals. Amongst them I have distributed eleven packages of tracts, three of which were on the Errors of Romanism; the rest on Temperance, and of a practical and moral tendency. I have also distributed twenty-five Testaments and eleven Bibles, and have been the means of directing fifty-nine children to the Sabbath School—twenty-seven of whom I taught in my own rooms, although the average Sunday attendance was only from five to twelve. I can (with much thankfulness to GOD) report that one man, with his family, have renounced the errors of Popery, and embraced the truth as it is in JESUS, and when I consider the value of one immortal soul, I bless GOD for his aid to me, and consider my labors as not in vain. I have at this time three others, who visit me from time to time, who are deeply impressed with a sense of their ruined condition, and are very eager to learn the way to be saved. I hope before long they also will be added to the Church.

Four families, who were living without GOD, have joined evangelical Churches by my humble instrumentality. Although I cannot report to the Society many converts at present, still, from what fruits have already followed my humble labors in the cause of CHRIST, I have the sweet consolation of knowing that the LORD has not been forgetful of me; besides, from the willingness of some to read the Bible and receive tracts, there is every hope that the seed sown will, in GOD's own good time, produce much fruit to the glory of GOD the FATHER. My labors, however, are not all sunshine; for there are many things to depress and discourage; and some even go so far as to threaten my life. Still, supported by the grace of GOD, and having a clear conscience void of offence toward GOD and toward man, I have been kept from harm hitherto, and, for those who are thus hostile toward me, I have hope that GOD will yet show them their errors; and that, by his grace, they will be led to embrace that faith which they now persecute."

PROVIDENCE, R. I.—Another report from this field states:—"Access to the Roman Catholic population is becoming more general, and though the priests are making every effort to keep the people under the influence of their delusions, even the children, in some cases, reject their measure. One little girl who had been at our school, by order of the bishop was taken and sent to the Papist school; she was so opposed to continuing at their school that her parents used great violence with her in order to make her go. The city authorities interposed, and appointed a guardian to the little girl. Three grown up children of another Roman Catholic family have refused to go to Mass, or to be called Roman Catholic. They are nearly all of age, and will no doubt come forth as the warmest opposers of that system which they reject. The minds of many Romanists are greatly disaffected towards their priests and system generally. The word of GOD is seen to be great and powerful in leading the inquirer to see the absurdities of the errors of Romanism."

OGDENSBURGH, N. Y.—"At the visit which the Rev. Mr. Gillett made to this place, having had an interview with that gentleman, I expressed my fears of the consequences of Pere Chinique's doings here among the Romanists; I am happy to say, these fears are vanished as smoke. Many of that people have become incredulous, nay, believe nothing about those miracles pretended to have been wrought by that Jesuit who had pointed out to the people sundry places where miracles had been wrought, and where he had caused to come back into his Church all who had left it; but some incredulous ones, to test his pretensions, resorted thither, and to their surprise found there was no truth in all those pretended miracles; and found too, that in all those places the character of Pere Chinique himself does not stand high. Consequently Romanists here have lost their confidence in him.

"With regard to the individual whose name is on the bulletin annexed to my last report—and out of whom he had cast a devil in the guise of a viper, after he had made him return to his Church—all of which, by the way, is no longer regarded but as sheer deception—that same individual still frequents the Protestant churches

here, and is to be seen very regularly at my meetings, apparently humble and penitent, and zealous for the cause of CHRIST; and more than ever determined to engage in the work of the gospel, and is preparing himself for that blessed work."

Miscellaneous.

The Cross of Christ.

Hold fast CHRIST, but take his cross and himself cheerfully. CHRIST and his cross are not separable in this life, however they part at heaven's door.

To be crucified to the world is not so highly accounted of by us as it should be; how heavenly a thing it is to be deaf and dead to this world's sweetest music!

Make others to see CHRIST in you, moving, doing, speaking, and thinking: your *actions* will speak of him, if he be in you.

I wish our thoughts were, more frequently than they are, upon our country; heaven casteth a sweet perfume afar off to those who have spiritual senses.

More I can neither wish nor pray, nor desire for you, than CHRIST, singled and chosen out from all things, even though wearing a crown of thorns. I am sure the saints are at best but strangers to the weight and worth of the incomparable excellence of CHRIST. We know not half of what we love when we love CHRIST.

Resolutions of the Philadelphia Baptist Association.

"1. *Resolved*, That numerous indications of Providence call upon American Christians for vigorous and united effort to evangelize the Papal population of our own and other countries.

"2. *Resolved*, That while we rejoice in the present and prospective efficiency of the American and Foreign Christian Union, we cordially commend it to the confidence and patronage of the churches of this Association."

The above "Resolutions" were unanimously passed by the *Philadelphia Baptist Association*, at its 144th Anniversary, held in this city, October 7th, 1851.

This Association numbers about sixty churches, and is the oldest and largest in the United States.

The Rev. Dr. Malcolm presided.

Yours, &c. R. B. WESTBROOK.

To the Rev. Dr. FAIRCHILD,
Philadelphia, Oct. 15, 1851.

London Society for Irish Church Missions to the Roman Catholics.

We have already spoken of this institution and its operations. The following is a brief statement of them up to the present time:—"The great object of this Soci-

ety is to promote the evangelization of Ireland, in dependence upon the Divine help and blessing, by means of the simple preaching of the Gospel to the Irish Roman Catholics. The missionary work which was first adopted by this Society had been commenced in Galway in the year 1846. An extraordinary progress has been made since that period; multitudes of Romanists have been converted from Popery, and led to make a decided profession of the Gospel. This is evidenced by the demand which has arisen for churches, schools, and missionaries in various parts. The Bishop of Tuam, in whose diocess the county of Galway is situated, has found it necessary to issue an appeal for the erection of at least eight new churches, and the enlargement of others, without delay, to provide for the increasing congregations of converts, who have come out of Popery. Some of these churches are now in course of erection, and an urgent necessity exists for more funds to commence the building of others.

"In West Galway alone, upwards of 3000 children are now under regular instruction; all of whom are the children of converted or still Romanist parents. Some idea of the amazing progress of the work may be gathered from the fact, that whereas in one district alone, (West Galway,) there were, ten years ago, not more than 500 Protestants, there are now between five and six thousand. The reality of the work has been attested in a variety of ways. Resident English gentlemen who have purchased land in Connemara, and are able from local knowledge and observation to speak on the subject, declare there is every prospect, should the present movement go forward as it has hitherto proceeded, that ere long the whole of that part of Galway will become Protestant. The poor converts themselves have evinced remarkable consistency under the trials of physical privation on the one hand, and violent persecution on the other.

"The influence and power of the Romish priesthood have declined in a sensible degree. In the month of June last, the well-known Dr. McHale, who claims to be Archbishop of those parts, went to the village of Derrygimia to hold a confirmation, of which notice had been previously given several weeks beforehand; notwithstanding all the efforts which had been employed to secure a large attendance at the Romish Chapel, there were not more than forty persons present when he arrived; and in order to swell the congregation, Dr. McHale sent a message to the neighboring union workhouse, and required a large body of paupers to attend the service. On the same day the mission schools at the same village of Derrygimia were inspected by the Bishop of Tuam, and the honorary secretaries of the Society; no notice had been previously given of this visit from the Bishop; but not a single child belonging to the schools, except a very few who were in sickness, was absent; and there were upwards of 170 present. At Clifden, where Dr. McHale remained for the night, an effort was made upon the evening of the same day to get up an illumination; but there was only one person in the whole town who would illuminate his windows. At Ballynakill, a few Sundays ago, the priest, from the altar, denounced the converts (who are called 'Jumpers,' as having jumped from one religion to another;) and at the same time, upbraiding the people for not attending the chapel better, he declared, 'If you do not attend better than you have done lately, the Jumpers will soon have a greater triumph than they have ever had before; for I will nail up the chapel door, and not come here any more.' It is about a twelve-

month since two priests in Oughterard—Fathers Castiany and Geraghty—issued an appeal for help to enable them to withstand the successful efforts which 'the heretics' (or Protestants,) were using in that town. To the praise and glory of GOD be it spoken, that neither have those efforts been relaxed, nor the success bestowed on them diminished. On Thursday evening, the 12th of June last, Mr. Bickersteth preached to a full congregation of converts and inquiring Romanists, in the Parish church of Oughterard; and upon the following Tuesday evening Mr. Dallas preached in the same church to a more crowded congregation, the subject of the sermon having been previously advertised as 'GOD's call to leave Rome.'

"The reformation is not, however, confined to Galway. The Society is carrying on missionary operations amongst the Roman Catholics in Dublin, Enniscorthy, Limerick, Belfast; and is affording the means of direct missionary efforts to local committees of clergy in various parts of thirteen counties in Ireland.

"In the city of Dublin there are thirty-two agents employed by the Society, whose daily occupation is to visit amongst the Romanists, and strive to bring them to an acquaintance with the Gospel of JESUS. Many instances have come to the knowledge of the Society of conversions, not only from Popery to Protestantism, but, as it may be confidently believed, from darkness to light, and from the power of Satan unto GOD. A class of inquiring Romanists meet, every Tuesday evening, in the school-room of St. Michan's Church, when discussions take place upon the several points in dispute between Protestants and Romanists. The two honorary secretaries of the Society were present upon one of these occasions, on the 10th of June last. The discussion commenced at half-past seven, and did not close till past ten o'clock. There were upwards of seven hundred in the room, of whom a very large number were inquiring Romanists. It was a deeply affecting and interesting spectacle to see the earnestness of this assembly, and the eagerness of the appeal to the word of GOD, as often as any text of Scripture was quoted. The missionary who conducts these weekly controversial meetings, is the Rev. Charles MacCarthy. Upon the occasion now referred to, the Bishop of Cashel, and several clergymen were present. The priests evince no desire to attend these controversial discussions. They are afraid to encounter the keen edge of the sword of the SPIRIT, and dare not openly bring their doctrines to the test of GOD's word.

"In the presence of so much encouragement, with so large and extensive a field open before them, with so rich a promise of an abundant harvest, the Committee of the Society for Irish Church Missions earnestly appeal for renewed help. Strong in faith, and not daring to shrink from the work to which, as they believe, GOD has called them, they have determined upon opening fresh missionary stations, and planting the gospel standard in districts on which hitherto the darkness and idolatry, the superstition and iniquity, of Popery have heavily brooded. They rely upon the zeal of all who know the grace of our LORD JESUS and have felt in their own hearts the power of the HOLY GHOST.

"The case is imperative: every day souls are perishing for lack of the bread of life. Who can contemplate the disclosures of the Irish census without a feeling of horror, that upwards of two millions of souls should have gone into eternity, almost all of them utterly ignorant of the gospel, which alone makes wise to salva-

tion,—which gospel it was in the power of English Christians to have sent them? Let us strive to redeem the time, and to seize the great opportunity.

"New stations are demanded; fresh churches are required; more missionaries must be sent forth. Let us pray; let us act; let us cheerfully and promptly give, each one according to the ability which God hath given."

Manifesto against the Bible.

The Bishops of the Ecclesiastical Province of Lombardy assembled in special conference in Milan, to the Reverend, the Parish Ministers, and the beloved Clergy of their respective Dioceses, peace and blessing.

Of the afflictions which the LORD has reserved for us in these latter times, O venerable and beloved children in JESUS CHRIST! the most grievous to our hearts is that of beholding our country inundated with books and pamphlets of every description, tending to bring into disrespect what ought to be, above all things, dear to every true Christian, and to turn the most sacred subjects into ridicule; yea, by insidiously attacking the purity of Christian morals, to undermine the integrity of our most holy faith.

And in further augmentation both of the dangers to which the faithful are exposed, and of the grief of their bishops, the enemies of our common faith, who are at all times on the watch for a favorable attack upon us, have eagerly seized upon the opportunity afforded by the political disturbances of the country, to introduce among us a host of corrupt Bibles, with a view to undermine the faith of the simple, and to carry on, even among ourselves, their works of darkness for corrupting sound doctrine. Nor do they leave any artifice untried, whether in the form of elegance in printing and binding, or in the lowness of their charges, to put them into circulation, and to gain their own ends. Verily, it is afflicting to own that, perhaps in order to prove the constancy of our faith, or perhaps as a punishment for our backsliding, the LORD has suffered their attempts to be not altogether in vain, inasmuch as in various Catholic families, not only in our cities, but in our market towns and villages, their Bibles, as above described, are circulated with impunity, more especially among females and the youth of both sexes.

It is unnecessary to remind you how repeatedly the Church, by the mouth of the Roman Pontiffs, has forbidden her children to read the Bible in any vulgar tongues whatsoever, and has not even sanctioned the versions of Catholic authors, though free from all suspicion, unless they have previously received the approbation of the Apostolic See, and were furnished with annotations taken from the holy fathers, or of learned and Catholic writers. His holiness, Pope Clement VIII. has, moreover, declared, that no bishop whatever is at liberty to prevent Bibles of the above description to be kept and read.

It is further well known to you how rigorous have been the measures, at all times, adopted by the Roman Pontiffs, to prevent Bibles of any kind that may issue from the presses of heretics, from falling into the hands of the faithful; and such are, in all respects, the mutilated, and on many accounts, erroneous copies of Dio-

dati, which have been so widely disseminated among us, to the crying injury of the faithful, and to our most poignant distress.

On you again we call, O venerable brethren, and beloved sons of Jesus Christ, who are attentive and obedient to the wise regulations of the Church and the Roman Pontiffs. Point out the necessity of rendering strict obedience to the most holy laws of that mother, in order to become her children, and to find salvation in her. Above all, be careful that prohibited Bibles, or bad books, leading astray from the true faith, and from pure morality, do not find their way into Christian families. Let the faithful read the Holy Scriptures, but let them be in such form as they are furnished by the Church, who is the sole depository and interpreter of the Sacred Volume.

Given at the archiepiscopal palace in Milan, the first of December, 1850. [Here follow the names of the bishops.]

Notices of Books.

Manual of the Christian Atonement; by Rev. Thomas Lape. New-York: M. W. Dodd.

This treatise appears to be calculated for popular instruction on the fundamental doctrine of Christianity; and while many will dissent from the correctness of some views embraced in it, few will fail to receive benefit from the practical reflections which the theme suggests.

Handbooks of Natural Philosophy and Astronomy; by Dionysius Lardner, D. C. L. Philadelphia; Blanchard & Lea.

A more generally attainable treatise on these branches of Natural Science, than the works we already possess on the subject, is no small contribution towards the facilitation of popular knowledge. From the pen of Dr. Lardner, such a production has claims to a wide introduction and adoption in our schools and academies. From some examination we infer that the latest results of scientific investigation are embraced in these "Handbooks," the American edition of which is improved by various corrections and additions, among which are a series of brief questions and definitions on each subject, for the convenient use of students. The division into separate "Handbooks" on the several branches included, is also a fortunate arrangement; the whole collection, embracing the first series, making a neat volume of convenient size.

The History of the United States of America; by Richard Hildreth. New-York: Harper & Brothers.

Mr. Hildreth no longer labors, in these volumes, under the disadvantage of apparent competition with an already popular historian, who had previously occupied the ground covered by the former portion of this work. Having carried the narration down to the adoption of the Federal Constitution, he now prosecutes it under the administrations of Washington, John Adams and Jefferson. This portion, we believe, has never before been treated with equal detail. Peculiarities of political opinion, in a period so closely connected with the events of our own times, must of course appear more conspicuously than before. But we doubt whether, in the popular judgment, these features will detract from the title of Mr. Hildreth's work to estima-

tion, as the great American history. The lucid and accurate style of his composition, though in a great measure devoid of the graces of diction which characterize Mr. Bancroft, is most in harmony with the grave and unimpassioned manner of his investigations and statements. We must not omit reference to the mechanical attractions of these volumes, which are quite worthy of the standard value of the work.

THE RAINBOW IN THE NORTH; by S. Tucker. New-York: R. Carter & Brothers.

This beautiful little book gives a very interesting account of the first establishment of Christianity in Rupert's Land, under the labors of the English Church Missionary Society. The history and description of the missions are narrated in a very pleasing manner; the illustrations, of which there are several, are of a very superior character.

JAMIE GORDON, OR THE ORPHAN, is the title of another of Mr. Carter's charming juvenile publications. It is the history of an orphan boy taken at an early age to India, where, passing through the various temptations to which foreign children are there exposed, he finally became a useful Christian.

Our readers will do well to make a note of these little volumes. No better selections could be made for the approaching season of gifts.

THE LIFE OF A VAGRANT, written by himself. New-York: R. Carter.

The sub-title of this book is more attractive—"The testimony of an outcast, to the value and truth of the Gospel." Though not without interest, the narrative does not seem, however, to fulfil the promise of this title. Its publication, we should judge to be owing rather to the kind partiality of the vagrant's friends than to its intrinsic merit.

THE LORD A STRONG TOWER; published by the Am. S. S. Union. Sold by J. Meeks, Nassau-st. New-York.

A simple, edifying exposition of the nature of the Christian's trust; illustrated in the lives of Joseph, Daniel and his companions, and Lazarus. The language is plain, adapted to youthful comprehension, and calculated to interest and benefit. The engravings accompanying it are remarkably fine.

Movements of Rome.

ROMANISM RENOUNCED.—During the meeting of the Episcopal Convention in Illinois, for the election of an assistant Bishop, Rev. Dr. John Niglus, a Roman priest, renounced the doctrines of that Church, and was received into the communion of the Episcopal. He was one of the Professors of the University of Vienna. He fled to this country from the persecution of the Austrian Government.

ROMANISM.—Horace Greeley, in one of his letters, says:—"They have 365 Roman Catholic churches in Rome, with a population of 170,824, including infidels, idiots, and infants. This gives one Romish church for 468 people of all descriptions. And as the same city contains 4,633 bishops, priests and monks, each church has an average of nearly 13 priests to minister to it. Of course each church may have a new priest every month in the year—a pleasant variety."

Spread of the Gospel in Florence.—Under the influence of the Spirit of God, a deep religious interest has been excited in Florence, and numbers of Italians are now inquiring for the Scriptures and reading them with delight. According to the Count Guicciardini, there are more than 2,000 persons who are under the influence of the gospel in various degrees, some still seeking it and others having found it.

Papal Tyranny.—Several young men in Rome werea rrested for wearing *striped pantaloons*, under suspicion that the stripes were intended to display the hated tricolor, which was the symbol of the republic. In Bologna forty gentlemen of family have been put in irons, and the prisons throughout the states of the church are crowded with the victims of civil and ecclesiastical tyranny. At Rorrigo within a fortnight there were *twenty-one executions*. The Roman Catholic Freeman's Journal in New-York, styles these as the acts of "*a mild and paternal government.*"

View of Public Affairs.

Our papers are filled with detailed accounts of the reception of the Hungarian patriot Kossuth, at Marseilles, on his way to England, and at Southampton. The French authorities having refused him permission to pass through the country, he addressed a glowing appeal to the democrats of Marseilles, and left on the 1st Oct. for Gibraltar. The preparations for his reception at Southampton are described as being on a grand scale; the greatest enthusiasm pervades the people.

The Great Exhibition at London was to close on the 11th; the approach of its termination was creating general interest. On the 4th inst. the number of visiters amounted to 109,915; the receipts were £5,175 16*s*. The best order prevailed.

The Austrian government, as might be expected, has taken serious umbrage at the noble course of the Turkish Porte in regard to Kossuth and his companions. A ministerial communication in the official paper declares that, henceforth treaties will no longer be considered as binding in the relations of those courts.

At Madrid, the prevailing sentiment, upon receiving news of the failure of the Lopez expedition against Cuba, was that of exultation.

From Chili, it is reported that a revolution had broken out among the troops, who have declared in favor of General Santa Cruz as President.

The Kingdom of Sardinia presents a more hopeful appearance to the Christian than any of the countries of Papal Europe. The present king is determined to carry out the free constitution of his father, the lamented Charles Albert, in spite of priest, jesuit, or pope. The Waldenses, so long and bitterly persecuted, are now, for the first time, incorporated in the nation, and enjoy equal privileges with the rest. The Bible has gained an access where before it had none. Freedom of conscience and the press is enjoyed, and the right of suffrage is almost universal. The Roman Catholic Church is falling into disrepute with the higher classes, and light is gradually breaking in upon the lower. There is hope that this interesting people will be in time not only free from the bondage of Rome, but truly enlightened by the gospel, and thus become the teacher and regenerator of the whole Italian peninsula.

Our Society and its Wants.

The period of the operations of the American and Foreign Christian Union is brief. It is about two years and a half. Its commencement was much embarrassed. But the developments of Providence have fully sustained its organization,—and the many tokens of Divine favor which have been bestowed upon it, happily and clearly indicate its approval as an agency *now* performing a much needed and good work; and destined *hereafter* to accomplish a service of the utmost importance to the Church of our LORD JESUS CHRIST, and to the world of mankind.

One of the most formidable barriers (if not eminently the most formidable) to the progress of the principles of *civil liberty*, and the *kingdom of* CHRIST among men, is ROMANISM. Mohammedanism and Paganism are trifles compared with it: and will soon vanish when Romanism shall have been removed from the earth. Nothing so much perplexes and burdens the nations of Europe at this time as it; nothing so much disturbs England and Ireland; and no evil is more to be dreaded by any people than its introduction and prevalence among them.

To expose its true nature, its antichristian character; to labor to redeem from its bondage and idolatries, those who are under its power; and to substitute a pure Christianity in its stead, is our appropriate, yet difficult and important work.

It can easily be seen, by every reflecting mind, that the evils for whose removal we labor are of a kind altogether *peculiar;* and that *ordinary* agencies will *not much* affect them. We need, and must have, a peculiar literature adapted to the position and habits of thought of those whom we would benefit. We need, and must have, a band of missionaries whose *peculiar previous training has qualified them for the work to be done.* Others could effect but very little.

In preparation for its work the Society has made good progress. It has a publication as well as missionary department; and, in obedience to the manifest calls of Providence during the current year, it has established several new and highly important missions; while others, in respect to "fields white already unto the harvest," have been projected, and considerable advancement has been made in the matter necessary to their commencement advantageously at an early day.

But it becomes our duty now to say to our readers, and to the patrons and friends of the Society, that *the treasury is embarrassed, and needs prompt and liberal relief.*

The missionaries of the Society are now preaching the Gospel in various Roman Catholic countries of Europe, in South America, in the West Indies, in the Valley of the Rio Grande, on the confines of Mexico, on the northern frontier near the Canadas, and in the principal cities and towns, and in some rural districts of our own country. They preach it in *seven* different languages, to the thousands of the foreign population now resident among us; and GOD is crowning their labors with encouraging success. Thousands, by their labors, hear the gospel who otherwise would not hear it, and multitudes are brought by them to a saving knowledge of the truth. Not a month occurs which does not record some hopeful conversions of Romanists to CHRIST, through the agency of our missionaries. And several of these missionaries have gathered congregations which are now walking

"in the order and comfort" of the gospel; each member of which had formerly been a Romanist.

But the treasury is embarrassed, and has been for some weeks. The missionaries have labored faithfully and profitably to the cause of morals and religion. "The laborer is worthy of his hire." WHAT THEN SHALL BE DONE? The friends of the Society and of our common SAVIOUR, we trust, will answer the inquiry.

We have, thus far, been encouraged in our work beyond our expectations. And with gratitude to GOD, we record the *advance* which has been realized in receipts, during the current year, upon past corresponding times. And we had hoped to avoid the necessity of any special statement, in respect to our wants; but our work has increased, and our pecuniary liabilities have necessarily been increased, and duty requires us, as the servants of the Society, to make our position known to its friends.

Shall the missions now established, or any of them, be suspended? Their suspension would be followed with evils which it would probably take years to counteract. Instead of suspending them, the voices of the multitudes perishing urge the establishment of many others in addition.

Shall the missionaries now under appointment to labor in Panama and in Rio de Janeiro be retained in this country? They have prepared themselves for those fields. They have given themselves to the work. They are ready to embark; and they are anxious to enter the service; and doors of usefulness are now opened in those places, which, if not entered soon, possibly may be closed; or, if not closed, may be entered hereafter, perhaps, with less encouraging prospects.

But their departure for these fields must depend upon the decisions of the friends of the Society, and of the cause which it seeks to promote.

Should only the readers of the Magazine send us a donation of *one dollar each*, it would enable the Board to send out these missionaries to their respective stations, and to extend relief to many of the laborers, who need, especially now, to receive what is due to them, in order to provide for the approaching winter. But we do not prescribe the amount of donation for any one.

We have confidence in the sympathies and principles, and cheerful co-operation of the Christian community; and doubt not that the pastors and clergymen, and the laymen to whom GOD has intrusted wealth, and others who are interested in our work, on reading this article, which is respectfully commended to their prayerful consideration, will put forth such efforts in respect to the case as in their judgments shall be deemed proper; and we will hope that they will allow us to hear from them in the way of contributions to the treasury, at an early day.

Receipts

ON BEHALF OF THE AMERICAN AND FOREIGN CHRISTIAN UNION, FOR THE MONTH ENDING 10th OCTOBER, 1851.

MAINE.

Winthrop, David Thurston, ... $2 00
Bloomfield, Isaac Dole, ... 50
Limerick, Young Ladies' Society, ... 11 00
Bangor, J. Eddy, ... 20 00
Augusta, South Ch. and Soc'y, to constitute Rev. Edwin B. Webb L. M. 32 42
Hallowell, 1st Cong. Ch. and Society, to make Rev. John P. Skeele L. M. . . . 34 31

Bath, Winter-st. Ch. and Society, ... 20 75
Central Ch. and Soc'y, to make Rev. Eliphalet Whittlesey L. M. . . . 30 00

NEW HAMPSHIRE.

Milford, Cong. Ch. to make Rev. E. N. Hidden L. M. $31; and $6 in part of Rev. Ira Person L. M. 37 00
Gilmanton, Cong. Ch. a balance, ... 12 00
Amherst, Cong. Ch. do. 8 75
Hooksett, Cong. Ch. a few individuals, . . 3 10
Gilsum, Amherst Hayward, ... 1 00
Londonderry, two friends, per Rev. Tho's T. Brainard, ... 3 00
Mount Vernon, Cong. Ch. in full of Rev. C. D. Herbert, L. M. 21 00

VERMONT.

St. Johnsburgh, Cong. Church $35,73; J. P. Fairbanks, to make his wife Almira T. Fairbanks L. M. $30, ... 65 73
Wethersfield, Cong. Ch. 13 32
Middlebury, Cong. Ch. in part, ... 28 50
Meth. Cong. 4 00
Vergennes, Cong. Ch. and Society, . . . 38 00
Meth. Episcopal Ch. 5 00
Castleton, Wm. Dennison, ... 3 00
East Rutland, Cong. Ch. and Society, . . 25 25

MASSACHUSETTS.

Hadley, First Parish, to make Rev. Rowland Ayres, L. M. 30 00
Bradford, Belinda E. Lovejoy, Ann'y, . . 3 00
Boylston, Cong. Ch. and Society, to make John B. Gough of Boylston Centre L. M. 39 36
Southampton, Cong. Ch. and Society, . . 25 00
Newburyport, First Presb. Church Ladies Whitfield Circle, Mrs. H. Sanborn, Tres. to support a Colporteur in France, and make Mrs. Sarah D. Moody and Mrs. Elizabeth Storey L. M's. 80 00
Monson, Cong. Ch. and Society, ... 43 37
Meth. Ch. 3 00
Palmer, Second Ch. and Society, ... 10 00
Shelburne, Ladies' Benev. Soc'y, ... 9 75
Dedham, First Cong. Ch. 33 30
Ashland, Misson'y Asso'n, C. V. Guy, Tre. 17 00
Harvard, Benj. Barnard, ... 10 00
Hatfield, Martha Guild, ... 2 00

CONNECTICUT.

Bethel, Cong. Ch. and Soc'y, in part, Capt. Isaac Seelye, Mrs. Lem'l Beebe, each $3, An'l. Others. $7, ... 13 00
Coventry, First Cong. Ch. (Rev. C. Hyde, pastor) Mrs. Fanny M. Preston, bal. in full of L. M. $15; Rev. Cha's Hyde, an'l, $5; Others, $15, ... 35 00
Coventry Village, Rev. H. B. Blake, . . . 2 00
Bridgeport, South Ch. additional, Jas. Porter, $5; Lem'l Coleman, $3; Fanny Cushing, $2, ... 10 00
Hamden, Mount Carmel Cong. Rev. A. Putnam, bal. of L. M. $15; Others, $7.57, . 22 57
West Haven, A Friend, ... 5 00
New Haven, Centre Ch. additional, E. C. Read, $5; Jas. Townsend, $1, ... 6 00
Court-st. Ch. E. N. Thomson, . . . 5 00
Howe-st. Ch. A Friend, ... 1 00
Obed T. Frisbee, An'l M. 3 00
Woodstock, Ch. and Society, ... 10 00

NEW-YORK.

Rhinebeck, C. S. Wainwright, Ann'l M. . . 5 00
Rocky Hill, Miss Alida L. Brown, ... 1 00
Montgomery, Presb. Ch. to make Rev. Dr. Judd L. M. 33 00
Middletown, P. Horton, ... 1 00
Presb. Ch. Additional, ... 9 00
Chester, Additional, per Rev. J. Wood, . . 5 00
Amity, Presb. Ch. Add. to make Rev. Mr. Timlow L. M. 20 00
McGrawville, C. Church, ... 10 00
Cincinnatus, C. Church, ... 5 00
Texas Valley, B. Church, ... 5 50
Pitcher, C. and B. Church, ... 8 29
Arkesville, Alex. Ruckby, ... 50
Bovina, James Douglass, ... 1 00
Upper Jay, Rev. L. Brewster, ... 2 00
Ogdensburgh, Presb. Ch. 20 35
Meth. Ch. 3 33
Bapt. Ch. 1 96
Gouverneur, Presb. Ch. 13 55
Bapt. Ch. 5 20
Cong. Ch. 4 00
Mrs. H. M. Ingersoll, ... 1 00
Potsdam, Dea. J. Smith and Others, . . . 2 15
Malone, Cong. Ch. to make Rev. Ashbel Parmelee, L. M. 30 00
Bapt. Ch. to make their Pastor, Rev. O. W. Babcock L. M. in part, . . 10 00
Utica, R. D. Ch. a balance, ... 1 00
Johnstown, J. P. W. 2 00
Coxsackie, Mrs. Amanda Cuyler, ... 5 00
Mrs. C. A. Stoutonburg, ... 5 00
Vernon, Mt. Vernon Presb. Ch. 10 00
Rondout, Peter Philips, ... 10 00
Stockholm, H. Hulburd, ... 10 00
Cohoes, Mrs. Mary E. Kenney, in part for L. M. 5 00
City, R. Watrous Ann'y, ... 5 00
A Lady, ... 2 00
H. A. F. by Mrs. W. W. C. 3 00
Poughkeepsie, 2d Ref. D. Church, per A. G. Storm, ... 14 00
Jamaica, Presb. Ch. per Rev. J. C. Fletcher, . 33 00
Castleton, Presb. Ch. in part, ... 18 33
Auburn, Rev. H. A. Nelson, ... 5 00
Ovid, Presb. Ch. Rev. A. B. Dunlop, L. M. 40 83
Bap. Church, ... 4 00
Lyons, A Friend, ... 1 00
Cambria, Cong. Ch. to make Rev. E. Parmelee L. M. 30 00
Canandaigua, Cong. Church, ... 46 25
Tyrone, West Ch. $12.54; East Ch. $6.62, 19 07
Baptist Church, ... 2 53
Ogden, Miss Nancy True, L. M. in full, . . 5 00
Brockport, H. Lothrop, to make S. A. Thatcher L. M. 30 00
Wilson, Presbyterian Church, ... 18 16
G. W. Loomis, $10: D. Holmes, $10; Mrs. E. A. Edwards, $10, . . . 30 00
Newfane, Baptist Church, ... 2 52
Youngstown, Presb. Church, balance, . . . 3 00

NEW JERSEY.

Newark, Esq. Ford, of Rev. Mr. Aikman's Cong. Ch. 100 00
Mendham, Presb. Ch. in part, ... 41 00
Vincentown, M. E. Ch. in part, ... 20 50
Sharpstown, M. E. Ch. in part, ... 17 32
Woodstown, Union Meeting, in part, . . . 12 82
Penn's Grove, M. E. Ch. in part, ... 15 00
Long Branch, M. E. Ch. additional, . . . 4 00
Keyport, M. E. Ch. additional, ... 8 00
Newark, South Bapt. Ch. 50 00
West Bloomfield, Presb. Ch. 17 41

PENNSYLVANIA.

Philadelphia, Isaac Harbert, 3 yrs. sub. . 15 00
Newtown, David Feaster, Ann'y, ... 5 00

Mercersburg, Mrs. McGaughy, per Rev. E. Fairchild, ... 2 00
Kingston, Presb. Cong. 6 75
Pittston, Mrs. L. M. Blackman, 25c.; J. S. Wood, 50c. 75
Buffalo, Presb. Ch. Rev. J. Greer, pastor, J. McCreight and Others, ... 25 50
Lewisburg, Presb. Cong. 31 50
Thos. Racer, $2; John Stohecker, $1; Eli Slifer, $1; Others, $4.37½, 8 37
Danville, Mrs. J. and Miss Mary E. Montgomery, ... 5 00
Washingtonville and Derry, Presb. Cong. Rev. J. H. Rittenhouse, pastor, ... 26 69
Moresburg, Presb. Church, ... 9 25
Chillisquaque, Fleming Nesbit, 50c.; Sam'l McMahon, 50c. 1 00
Great Island, Presb. Ch. to make their pastor, Rev. S. A. Gayley, L. M. 30 00
Spring Mill, David Duncan, ... 5 00
Jacksonville, Additional to $20.75 coll. in 1849, to make their pastor, Rev. Sam'l M. Cooper L. M. 17 00
Bellfont, Presb. Ch. Rev. Jas. Lynn, pastor, 15 50
Honesdale, Estate of Jason Torrey, Esq. . 25 00

MARYLAND.

Baltimore, Mrs. West, ... 1 00

ALABAMA.

Mobile, Ladies' Auxiliary Society, per Miss Ogden, ... 45 00
Wetumpka, Miss Mary A. Lawson, . . . 5 00

GEORGIA.

Augusta, Hon. Chas. J. Jenkins, ... 20 00

INDIANA.

Michigan City, Cong. Ch. in full of Rev. D. McGee Bardwell L. M. 8 39
Rolling Prairie, Presb. Ch. 8 50
Mishawaka, Presb. Ch. additional, . . . 60
Elkhart, Collection, ... 8 20
Bristol, Rev. John Moffitt and Others, . . 4 00
Middlebury, E. Foster and Others, . . . 5 00
Little Elkhart, Presb. Church, ... 5 60
Lima, Presb. Church, ... 12 58
Ontario, Presb. Church, ... 10 37
LaGrange, Presb. Church, ... 2 15
Greenfield, Dea. Howard and Others, . . 10 95
Orland, Collection, ... 2 91
Lancaster, Presb. Church, ... 6 65
Pleasant Ridge, Presb. Ch. 2 75
Bluffton, Collection. 1 70
Presb. Church, ... 8 50
Mathias Wilson, for Magazine, . . 5 00
Murray, Asso. Ref. Ch. 2 95
Huntington, J. Moore and Others, ... 10 30
Lagro, J. Barlow and Others, ... 6 25
Wabash, Pub. Meeting, ... 3 05
Bap. Church, ... 3 50
Presb. Church, (O. S.) 5 37
La Fayette, Asso. Ref. Ch. 8 35
Wabash, A Young Christian, in full of L. M. 15 00

OHIO.

Millersburg, Presb. Ch. per E. J. Koch, . 3 37
Hillsboro', Female Sem'y, per Dr. Steele, . 6 00
Athens, Aux'y Society, ... 22 50
Lexington, Presb. Ch. (O. S.) 4 00
Kirkland, A Balance, ... 3 00
Troy, Cong. Church, ... 7 70
Chester, A Balance, ... 2 00
Braceville, Cong. Church, ... 7 37
Newton Falls, Cong. Church, ... 9 06
Hartford, Cong. Ch. for Bibles for Catholics in Cleveland, ... 4 05
Presb. Church, ... 6 62
Southington, A Concert, ... 2 00
Newburgh, A Balance, ... 2 20
Mesopotamia, Presb. Ch. in pt. Rev. H. W. Osborne, ... 5 25
Madison, Bapt. Church, ... 3 00
Cong. Church, in part, ... 1 95
North Perry, M. E. Church, ... 2 16
Cleveland, Mrs. Miles, $10; S. C. Porter, $2; Z. Fitch, $10; S. Holmes, $5; Chas. M. White, $5; D. Janes, $1; and Dr. Delemater, $5, to Support a Missionary 38 00
1 Box Clothing from Fishkill, N. Y.
1 Box do. from Cazenovia, N. Y.

ANSON G. PHELPS, Jun.

Treasr. of Amer. & For. Christian Union.

New-York, October 10, 1851.

Errata—In October No. under New Haven, Conn. page 335, read George Hoadley instead of Geo. Hadley, and Jas. M. Mason. An'l M. $3.00; rest of the Paragraph should be omitted. Birmingham, Dea. Shelton and 5 Others, should read $3 each, making $18, and not $81, as reported.

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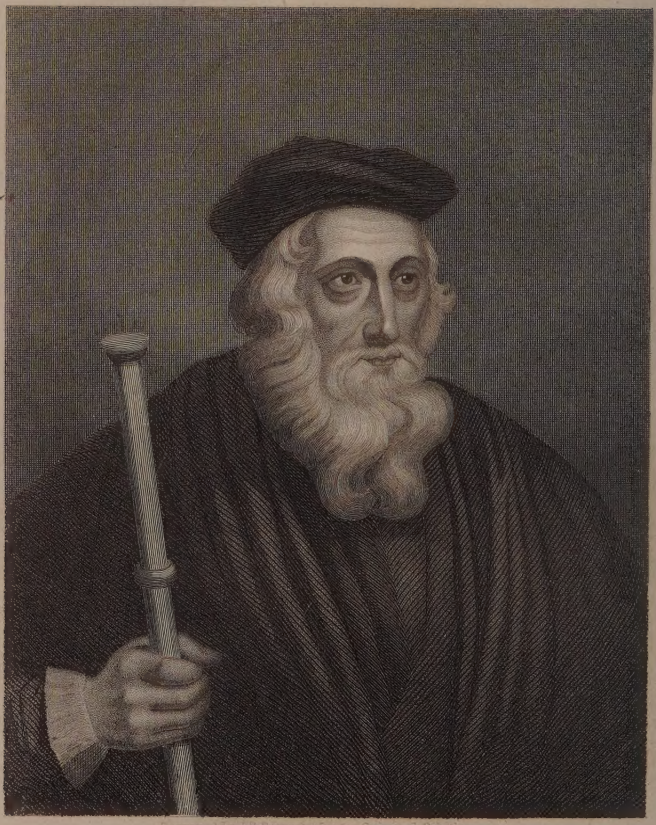

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